

The American Friend

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Getting the Right Key

ONE HOT day Professor E. E. Steiner was traveling on a train when he and the rest of the passengers were greatly disturbed by the crying of a fretful child. The mother was doing all that she could to quiet the little one, but even her singing had no composing effect. Finally, Professor Steiner took the child and tried to quiet it; but he was even a more dismal failure. Then he tried to sing, and the child cried all the louder. But by and by he drifted insensibly into the key in which the child was crying and, to the amazement of all, the child subsided and went to sleep. A stranger then approached the professor and asked him where he had learned to sing, and complimented him on the fact that he had adjusted his singing to the key of the child's cry.

The truth which the Professor brings out of the story is that the man who would hush the world's cry must learn to sing in the same key. We must adjust ourselves to the state of the people whom we are anxious to help. This was the Master's way; and only this will accomplish the task He has set before His Church. It is of importance that we get into tune with the Infinite; but it is also important that we get into tune with the men and women around about us. Christ "bore our griefs and carried our sorrows," and in so doing He acquired ability to help us which He could have acquired in no other way.

If we would help men we need to place ourselves right alongside them. If men could be saved by mere good will then Christ need not have left the heavens; but we need to get at close grips with our fellows in their need; and when we feel as they feel, and suffer as they suffer we shall be able to make them see what we see of the grace and goodness of God. But we cannot save men and remain out of tune with their lives. Sympathy is diviner than either culture or wealth.—*The New Outlook.*

ON THE HORIZON OF THE CHRISTIAN CHURCH

OBSERVANCE OF RACE RELATIONS SUNDAY

Each year the Federal Council of the Churches of Christ in America appoints a day as "Race Relations Sunday," when the Christian Churches are asked to consider the interracial problems that face our nation and to pray together for a Christian solution of them. The seventh annual observance of this day has been set for February 10, 1929. Last year they asked that the attention of the Church be focused on lynching, over twenty human beings having suffered death in this way during 1927. After Race Relations Sunday four months elapsed without a single case, and during 1928 only eleven lynchings have occurred, both of which facts are a record in the history of the evil. To what extent this improvement has been due to the focusing of Christian thought upon the problem and to the stirring of the Christian conscience of the United States, is a matter of speculation, but it would be rash indeed to deny all connection. This is an illustration of what a power for good the observance of this day may become. Besides the problem of lynching, which is not yet entirely solved and must continue to claim the attention of the Church, there are many conditions about which one cannot but feel a deep concern. One element of the population cannot suffer without involving others, and the poor health, low wages, high crime rate, lack of educational and recreational opportunities of Negroes inevitably affect adversely the rest of the nation.

MARKED PROGRESS IN NATIONALIST CHINA

The very name of communism is now anathema wherever I have been, writes Eugene E. Barnett, a field secretary of the Y. M. C. A. in China, who has just returned from an extensive trip through the Yangtse Valley. During their ascendancy the Communists tried to dub every one who opposed them counter-revolutionists, than which there was not a more terrifying epithet with which to frighten timid souls. Now

the tables are turned and to be called a communist is calculated to strike even greater terror in the person so charged, for the authorities are dealing severely with communists. The most evident example of constructive enterprise which one sees is in street widening and highway building. This is going on everywhere. City walls are being torn down to give place to round-the-city-boulevards. Wide streets are plowing north and south, east and west through crowded cities, province wide highways are being surveyed, and in a number of cases trunk lines are already under construction connecting the provincial capital with leading cities in the province. There is a spirit of alertness, frankness, and industry which impresses a westerner favorably. It is the spirit of youth sobered by the magnitude of the task undertaken and also by the uncertainty which still hovers over the whole situation. The new government provides for five Boards and ten Ministries, and of the ten, five or six are headed by Christians: Minister of Foreign Affairs, Dr. C. T. Wang, former general secretary of the National Committee Y. M. C. A.; Minister of Commerce and Industry, Dr. H. H. Kung, at one time secretary of the Tokyo Chinese Y. M. C. A. and still concurrently serving as principal of a Christian school in Shansi; Minister of Finance, Mr. T. V. Soong, son of a lay preacher in the Southern Methodist Church; Minister of Justice, Dr. Wang Chung-hui, son of a pastor; Minister of War, General Feng Yu Hsiang; Minister of Interior, Mr. Hsueh Tu-pi (since resigned). It is interesting that China should be turning to civilians and to Christians for leadership as she enters upon this constructive period of her Revolution.

EVANGELISTIC EFFORTS IN JAPAN

In all the years of its history in this land, Christianity has never faced so great and challenging an opportunity as it does today, writes Dr. Wm. Axling, Chairman of the National Christian Council of Japan, in a recent New Year communication from Tokyo describing the present nation-wide evangelistic campaign which has extended into all sections of the Japanese Empire. During November, Kagawa, "the incomparable," invaded the Hokkaido and spent almost a month in six of its principal cities. All told he held 58 meetings. He went to the cities of Kanazawa, Takaoka and Toyama, where 19 meetings were held, attended by 5,673 people. In the public meetings 284 and in a Christian Girls' School 204 manifested a purpose to become Christians. Other speakers have carried on campaigns in many of the large cities. The Tokyo campaign was centered around Enthronement Week. Two of the largest meetings were each attended by over 1,000 people. The Kyoto campaign was also launched during the Enthronement Exercises. Taking advantage of the Exposition which is being held there the Christian forces of that city are carrying on continuous daily preaching services near the Exposition grounds. Campaigns have also been held in Osaka, Yokohama, and twelve other large cities. At the request of the Japanese Christians in Korea campaigns have been held in six of the principal cities in that area. Everywhere the meetings are characterized by a large attendance and a profound interest. The high tides of material civilization which during recent years have swept across the nation have left the soul of Japan starved and oppressed by an overwhelming sense of loss. The Japanese heart is hungry. The minds of the masses are restless. On every hand there is a new turning of the people to some form of religion. The inroads of communism and the spread of false and fanatical faiths have shocked the government and the thoughtful leaders into a great awakening. They have abandoned their erstwhile no-religion attitude and are making frantic appeals to religious organizations to come to the rescue.

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101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Traveling Companion Takes the Long Trail.

IN THIS issue we present a statement of the life of our departed Friend, Robert E. Pretlow. It was but a few weeks ago that we spoke appreciatively on this page of three outstanding Friends who had served the Five Years Meeting as Presiding Clerk and who had passed on within the period of a year. To these three there is now added the fourth Friend, whose place in the recent history of American Quakerism is attested by his having been entrusted with that position of direction and leadership.

Official position and manifold activities, however, are but the framework of life and service. They imply capacity and contribution but they do not of themselves breathe the spirit of life. They are but the channel, to change the figure, through which devotion and service flow. In terms of our Friend, for example, they do not in themselves tell of a sense of consecration and duty which leads one to turn from a professional career already auspiciously entered, to take up the work of the active Christian ministry. There are many things which we could say of the public service of Robert E. Pretlow and of the fine spirit in which it was performed. His works speak for themselves, however, and we wish to offer a few words of personal appreciation as from friend to friend.

It has been said that one of the best ways of knowing a person thoroughly is to travel with him. In the intimacies of travel, involving vexations of spirit and the temporary release from the pressure of home scrutiny, as well as the eager reactions to new scenes and experiences, the pretense of reputation slips off and the reality of character stands revealed. It was our privilege to travel rather extensively with Robert Pretlow in Europe in the summer of 1920. For some of that time we were members of a group of Friends to which he contributed richly from his genial and resourceful personality. The days which we remember best, however, are those in which we two journeyed alone, coming into that intimate association to which such wayfaring in foreign countries would inevitably conduce. On the basis of mutual confidence we entered into each other's very lives, and since those cherished days we have been friends in a new and deeper sense.

As a traveling companion he was always generous

in thought and deed. Though considerably older in years and not in the best physical condition, he had the courageous, adventurous spirit of youth and was willing and even eager to undertake the things which he knew his younger companion wanted to do. This close association with Robert Pretlow showed us clearly that while he who runs may read, it is better to read before he runs. He had a mind well stored with treasures of literature and history and upon these he drew freely for illumination and appreciation of what we were seeing and hearing. And we, too, were the richer for these stored-up treasures of his.

To visit our child-feeding centers in Germany with him and to see how deeply he was touched, was to sense anew his warmth of heart; and his discernment as well, for he saw beyond the physical to the spiritual need. As a result, sometime after returning home he entered actively upon the work of the Service Committee of whose program he had been so loyal a supporter. His sympathy did not evaporate in purposeless emotion.

A golden afternoon in an Alpine valley of Switzerland stands out in memory as the climax of our close companionship together. Following a morning ride on Lake Lucerne, bordered with snowcapped sentinels, we followed by carriage a typical Swiss valley which led us "where Alpine solitudes ascend." Over a many spiraled road which looped its way over one of the highest mountain passes in Europe, we slowly made our way up, up, up, pausing frequently to bask our souls in God's Alpine splendors. Then for a time the evening fog settled upon us and we groped our way on upward as pilgrims of the night. But it was not long before we came out above the mists and looked out upon a moonlit scene of beauty indescribable. The road had led us through the darkness of doubt into the ecstasy of surprised delight. We were looking upon a new world.

Our friend of that memorable afternoon has gone. Through the many useful years he has climbed life's Alpine slopes toward the great divide. For a moment, as it were, the mists of the far trail closed round him, and he passed from our sight. But he has found by experience what we must yet take by faith—that the trail leads quickly through the cloud into a new world of wondrous beauty. Meantime we cherish the memory of a friend whom we have loved and lost a while.

It May Prove To Be An "Unlucky Strike"

WITH others, we have watched with regret but interest during the past months, the growing audacity of the tobacco interests as displayed in their aggressive advertising campaign. This is especially noticeable in their appeal to women smokers. How deftly but persistently the tobacco advertisers have felt their way! In woman's first appearance on the billboards, for example, she was merely the companion of a smoker, taking her smoke second hand. As soon as the public was accustomed to this public feminine association with the cigarette, the next step was taken and now we have the women boldly speaking from the flaming posters in their own right. There has been a similar development in magazine and newspaper advertising. The thing has gone so far that apparently the tobacco interests have concluded that the public is gullible enough to accept anything, as witness the hoax of the blindfold test—an affront to common intelligence.

All this was bad enough, but for vicious advertising the worst was yet to come. Flushed and arrogant with success, the tobacco trust has reached out through the radio, and through misrepresentation most brazen and reprehensible, is appealing to the boys and girls of the country, seeking to make cigarette addicts of them. Popular athletic stars have been quoted to the effect that "Lucky Strikes" contributed to their physical fitness and mental alertness and helped them through. Well known actresses are made to say that "Luckies" have kept them slim and petite, in perfect form, etc., etc., ad nauseam.

What matters it to the tobacco octopus that the verdict of medical, health and welfare authorities is all to the contrary? "Who would have thought ten years ago," says a recent editorial in the *Journal of the American Medical Association*, "that cigarettes would be sold to the American public actually by insistence on the healthful qualities of certain brands? That American womanhood passed during the last five years through one of those periodic crazes that have afflicted womankind since the world began is not a secret. Indeed, women everywhere began to cultivate sylph-like figures, dieted themselves to the point of destruction; and tuberculosis rates, particularly for young girls, rose in many communities." "Hooley" is the inelegant but expressive word with which the editorial characterizes the brazen assertion that "Lucky Strike" satisfies the longing for things that make you fat without interfering with a normal appetite for healthy foods, adding, "The human appetite is a delicate mechanism and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious."

But the tobacco people have apparently overreached themselves. In broadcasting their advice to substitute "smokes" for sweets they aroused the ire of the candy manufacturing interests who promptly struck back. The *Candy Weekly* of New York took up the gage of battle and has been gathering facts and arguments against the use of tobacco and hurling them broadside at the enemy. And now comes the

United Restaurant Owners' Association, to enter the fray alongside the confectionery interests, against the false and misleading cigarette propaganda. In a forceful letter, Joseph Burger, president of the Association, addresses the Federal Radio Commission, appealing to it to prevent the broadcasting of the pernicious propaganda of the tobacco interests. We quote the following paragraphs:

Is it to *public interest*, convenience, or necessity, to permit a powerful corporation to broadcast to 10,000,000 homes in the United States the claim that its cigarettes are an aid to health?

Is it upon the basis of *public interest*, convenience, or necessity, that alleged testimonials, for which high prices are reputed to be paid to stage and motion picture celebrities, should be broadcast over a nation-wide network, encouraging smoking of cigarettes as a substitute for wholesome food?

Is it to *public interest*, convenience or necessity, to allow a great corporation to tell the future mothers of the nation that the way to retain the fashionable figure is not exercise, nor moderation, nor clean living—no, it is to smoke more cigarettes?

Is it to *public interest*, convenience or necessity, that the growing boys of the country should be told through radio that cigarette smoking is harmless, and that it is the smart thing to do because leading athletes whose alleged testimonials are recited on the air, are supposedly confirmed cigarette addicts?

And yet the fact remains that such insidious, harmful and untrue propaganda has been broadcast for the past five or six weeks by a great tobacco organization over a nation-wide chain of broadcasting stations, licensed by the Federal Radio Commission as operating in the *public interest*.

Although these allies are prompted primarily by business interest, we welcome their aid in the effort to curb the insidious and conscienceless power of the tobacco business. Pert paragraphers and intolerant "liberals" have heaped ridicule upon the despised reformer, who, having curbed the supply of man's appetite for drink, would now seek to deprive him of his smoke. If the tobacco interests do not wish to force this matter to an issue, let them read a valuable lesson from the arrogant folly of the liquor interests when they were in the heyday of their prosperity and power.

Robert E. Pretlow 1862—1929

A voice; a presence, pleasing to command;
A loving heart, the Master to obey,
That sought by word and action to convey
The truth in righteousness; a ready hand
To guide the Church in service o'er the land,
From coast to coast; a friend and brother, yea,
A man foursquare has scaled the heights today,
The journey done, with victors now to stand.
A minister to human need, he stood
To point the way toward peace, goodwill
In kindly deed, that wondrous love to share
Which Christ imparts to men, a brotherhood
Of those appointed to bear fruit until,
With glory crowned, they Heavenly garlands wear.

JOHN R. WEBB.

Richmond, Indiana.

The resurrection morning is a true sun-rising, the imbursting of a cloudless sky on all the righteous dead. They wake transfigured, at their Maker's call, with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

LIFE OF PROMINENT FRIEND REVIEWED

Career of Robert E. Pretlow, Long Active in Many Friendly Capacities, Is Closed

Robert E. Pretlow, well known to Friends throughout America, died at his home, 2102 Third Avenue West, Seattle, Washington, January 12, 1929, and the funeral was held Tuesday, January 15. The funeral sermon was preached by President Levi T. Pennington of Pacific College, and Isaac N. Stanley, pastor of the Seattle Meeting, assisted in the service.

Robert Everett Pretlow was born July 15, 1862, at Dublin, Indiana. He attended the public schools there, graduating from the High School before he was sixteen years of age. Entering Earlham College, he completed his work for his Bachelor's degree before the age of twenty. Later he returned to Earlham and completed work for his Master's degree in 1888.

He was for some years in educational work, being affiliated during this time with institutions in Indiana and Arkansas. In 1888 he was married to Emma Tucker of Dublin, Indiana, after which he continued his educational work for one year. He then entered the practice of dentistry, which work he followed for eleven years in Helena, Arkansas, and Thorntown, Indiana.

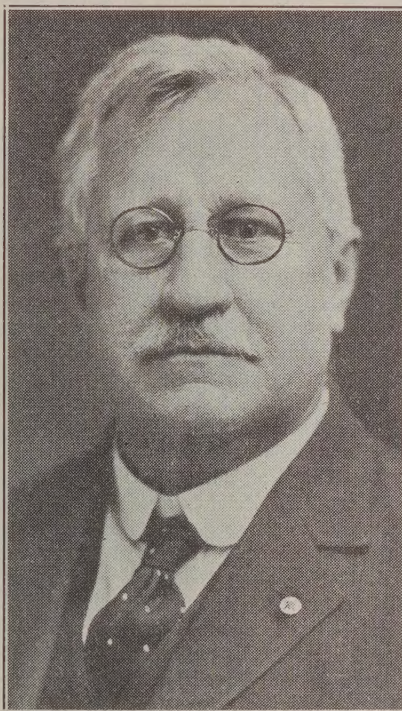
He was a birthright member of Friends and very early in life became deeply interested in church work. In 1898 he was recorded as a minister and in 1900 gave up his business to accept a call to the pastorate of the Friends Church in Danville, Indiana. At the end of the first year he was called to the pastorate of the Friends Church at Wilmington, Ohio, where he served five years. He left the Wilmington Meeting to assume the duties of pastor at the Lafayette Avenue Friends Meeting in Brooklyn, New York, where he served for seven years. He then accepted a call from the Memorial Friends Meeting of Seattle, where he served for ten and one-half years. In 1924 he gave up his work in Seattle to devote his time to the work of the American Friends Service Committee, as field secretary. He traveled throughout the United States and Canada in behalf of wartime relief work carried on in Germany, Belgium, France and Russia.

While serving in this capacity he suffered cerebral hemorrhage on November 1, 1925, in Iowa, and was compelled to retire from his more active duties to his home in Seattle, where he resided until death came suddenly on January 12.

In addition to his active pastoral work among Friends, he was Presiding Clerk

of the Five Years Meeting at its session in 1917, and in that capacity was a member of the executive committee for the ensuing five years. In 1920 he represented the Five Years Meeting at the World's Conference of Friends, held in London.

He was deeply interested also in interdenominational activities. During his work in Brooklyn he was a director of the Brooklyn Federation of Churches,



ROBERT E. PRETLOW

and he helped organize the Seattle Council of Churches and was president of the Seattle Ministerial Association during the strenuous days of the great war, maintaining his Quaker testimony and at the same time holding the respect and confidence of his fellow ministers who did not share his peace convictions.

Besides his wife, Emma Tucker Pretlow, he leaves a son, Robert T. Pretlow, of Seattle, and a daughter, Abbie Pretlow Cawl, of Philadelphia.

Though few knew it, Robert Pretlow had written considerable verse. In the funeral service the following final stanza from one of his poems was quoted:

O, at last I shall reach the bright regions
that glow

With a light fairer far than on us has
e'er shone,

Out, out from the isle of the little I
know,

I am sailing me forth on the vast un-
known;

I shall rest in the smiles of a shadowless
day,

Where no spirit shall sorrow, no soul
shall repine,

GENEVA SCHOLARSHIP AWARDS MADE

W. A. Young, Friends University; A. I. Newlin, Guilford College Are Successful Applicants

At the annual meeting of the Geneva Scholarship Award Committee held at Philadelphia, January 25, scholarships for the academic year, 1929-30, were granted to A. I. Newlin of Guilford College, North Carolina, and W. A. Young of Friends University, Wichita, Kansas. Each scholarship amounts to \$1200 for the year and enables the holder to spend that length of time at Geneva as a resident of the Friends Hostel, while pursuing his studies in the University of Geneva and the Institute of International Relations, while investigating the various phases of work carried on by the League of Nations. These scholarships were recently established by Clement and Grace Biddle of New York. The donors had particularly in mind the purpose of advancing the cause of international understanding by making it possible for Friends engaged in teaching to avail themselves of such a splendid opportunity for research and observation as is now afforded at the world capital of Geneva.

A word regarding the successful applicants. A. I. Newlin is a graduate of Guilford College, who is now carrying on graduate work at Johns Hopkins University. Within recent years he has taught history and political science at Pacific College and at his own alma mater, Guilford College.

W. A. Young is head of the History Department of Friends University, of which he is a graduate. Both he and A. I. Newlin took further work at Haverford College and he has carried on considerable post graduate work at Chicago University from which he has an M. A. degree. He has many years of successful teaching experience both in Friends schools and in state institutions. Both these men have excellent records, both as students and as teachers, and are well qualified to make the most of the advantages which these scholarships will give them.

The Committee of Award is composed of the editors of the three Friends papers, *The Friend* and *The Friends Intelligencer* of Philadelphia and *THE AMERICAN FRIEND*.

Where the bounds of my being shall van-
ish away,

And the realms of the infinite all shall
be mine;

So I sing from my heart with a joy pro-
found,

Sail on, my soul; sail onward, outward
bound.

COLLEGE PRESIDENTS IN ANNUAL SESSION

Important Subjects Having To Do With Friends Education Are Considered

The Executive Committee of the Board of Education of the Five Years Meeting held its annual sessions at Chattanooga, Tennessee, on January 9. Those present were: David M. Edwards, President of Earlham College and Chairman of the Board of Education; Raymond Binford, President of Guilford College; Ora W. Carrell, President of Nebraska Central College, and Secretary-Treasurer of the Board of Education, together with W. O. Mendenhall, President of Friends University, and H. Linneus McCracken, President of Penn College, members of the Board. These meetings were held at Chattanooga at the time of the annual meetings of the Council of Church Boards of Education and of the Association of American Colleges in order that one might also attend these important educational meetings.

While it was not possible for many of our Board of Education to be present, the meetings which were held this year were extremely valuable and the fellowship which was enjoyed by those present was very helpful. The city of Chattanooga, with all of its unique surroundings, made a very interesting and attractive center in which to hold these important college meetings. The proverbial southern hospitality was in evidence on every hand so that the week spent in sunny Tennessee was both profitable and enjoyable.

A number of important matters were discussed by these representatives of our Friends colleges. One of these was the earnest concern on the part of our colleges for the Friendly training of ministers and members. It will be remembered that definite action was taken in this direction at the last Five Years Meeting when a Commission was appointed composed of representatives of the Board of Education, Home Mission Board, and Board on Religious Education. President Edwards and President Binford, who had been appointed as two of the members of this Commission, reported that opportunities are now afforded by the Commission for week-end conferences on the subject of the Friendly training of ministers and members. Many speakers are now available to those meetings or quarterly meetings desiring to have a conference on this subject.

The subject of a survey of the present educational work and accomplishments of our Friends Colleges and schools was discussed. It was decided that such a

survey would be valuable, especially in showing the qualitative work which is being done by our educational institutions. The necessary blanks are to be prepared and the survey made within the near future. Another subject which claimed the serious attention of those present was that of the proper training of teachers for our Friends colleges, especially for those who have the native ability to become good teachers but who lack the necessary funds to make adequate advanced training in graduate schools. The following resolutions were adopted with the hope that they might be given serious consideration on the part of concerned Friends:

"The Board of Education of the Five Years Meeting has given consideration to the question of securing properly trained teachers for our colleges. The salaries paid and the general financial condition of our institutions makes the problem of securing a doctor's degree a very serious one to many of our young teachers. On the other hand, it is quite frequently the case that no Friend can be found who has the educational preparation to fill an important opening in some of our Friends Colleges.

"The Board of Education recommends, therefore, that Friends give careful consideration to the question of establishing some graduate scholarships that may be available to young Friends who may be looking forward to teaching in our colleges. These scholarships should be awarded by the Executive Committee of the Board of Education after it has made a thorough investigation of the candidates that may apply for them."

The distinctive contribution which our Friends Colleges can make in the field of Christian Education claimed the serious consideration of those present and many helpful suggestions were given. It was the united feeling that we should give our young people every possible opportunity to secure an education; that we should strive constantly to serve the best interests of the Society of Friends; and that we should constantly lay emphasis on character training for every student. It was the feeling that, in addition to our contribution along academic lines, emphasis should be placed on the quality of instruction, and that simplicity and sincerity of life should always be stressed—thus striving to assist our students to develop a true philosophy of life with a wholesome outlook upon it.

The true spirit of fasting breathes an ampler breath in any of the thousand forms of Christian self-denial, than in those petty abstinences, those microscopic observances, which move our wonder less by the superstition which expects them to bring grace than by the childishness which expects them to have any effect whatever. —G. A. CHADWICK.

W. K. THOMAS RESIGNS AS A. F. S. C. SECRETARY

Questions of Future Place and Function of Service Com- mittee Are Considered

After some ten years of excellent service, Wilbur K. Thomas has resigned as Executive Secretary of the American Friends Service Committee. Although the resignation was presented as taking effect February 1st, he has consented to remain with the Committee for a few weeks, in order that he may pass on to those who will have charge of the work as much as possible of the technical information that he has acquired in the administration of the Service Committee program. Although he has not announced his personal plans for the future it is to be hoped that his work will continue his vital connection with the Society of Friends, to which he has made so great a contribution.

One has only to make even a cursory review of the accomplishments of the A. F. S. C. within the past decade to appreciate something of the tasks which have been faced and performed during these critical years of readjustment and reconciliation. Following hard upon the heels of the reconstruction program in the war stricken areas of France, came the great child-feeding project in Germany. In addition to actual food relief given, amounting to twenty-five million dollars, an administrative program was involved that was all but staggering. Later there came the call to go into Russia and herculean tasks of a yet different nature were presented. Work on a lesser scale, but hardly less important, was done in other countries of Europe. When the actual work of reconstruction and relief had been accomplished there remained the equally great task of spiritual relief and reconstruction. This, too, was a new problem to which the Service Committee addressed itself and adventured into new paths of service. All these achievements, performed under the direction of the Executive Secretary stand as a monument to his ability and devotion.

What is to be the future of the Service Committee? Has it performed its service as an emergency organization? Should it be continued as a permanent national Friends Committee? If so, what should be its function? What form of organization should it take? These and similar questions have been raised anew by the resignation of Wilbur Thomas. The Committee itself felt that his retirement presented a special opportunity for stock-taking and deliberation on future policy. Accordingly, it called a series of conferences which were held at Philadelphia on January 23, 24 and

25. In order to make the conference as representative as possible many Friends from outlying sections were asked to attend. Including those from Philadelphia and vicinity, perhaps seventy-five or more Friends were in attendance.

While there are some Friends who feel that the Service Committee was an emergency organization which should now be disbanded, no one at the conference expressed this viewpoint. There was general unanimity that the Committee should be continued. There was very general expression that it is the only organization through which all groups of Friends can unite in a common expression of Christian and Friendly service and that it should be continued as our "common carrier," so to speak. The program of work will probably have to be changed somewhat and perhaps reduced to a peace-time basis.

There was considerable difference of opinion as to what the primary function of the Committee should be in the future. There was general agreement that it should continue to carry on the international work in Europe, represented in the Friends centers. Some felt that the latter should be reduced in number and that those retained should be strengthened. As regards the work at home, some would make our peace message the one great objective. Others would broaden it to include other concerns. There was considerable expression to the effect that the greatest need is that of strengthening the Society of Friends spiritually and with this purpose in view the local meeting should be at once the objective and the vehicle of this service.

Many expressed themselves as feeling that the Service Committee should be primarily prophetic in its mission; that it should continue to pioneer in the realm of human relationships and be prepared to blaze new trails of truth; that it should constitute a group spiritually sensitive which should welcome and weigh concerns which might be presented from time to time in a way which regularly constituted groups are not prepared to do.

While the details of future organization were not gone into, the expressions were quite general to the effect that if the Committee is to be a permanent body its organization should be simplified as much as possible. There seemed to be a general feeling that instead of presenting a complete organization itself, the Service Committee should tie itself more closely into the work and organization of the regularly constituted groups of Friends.

Following free discussion of these various topics, sub-committees were appointed to deal with the various phases presented. These committees are at work on the details of future function and organization and are expected to report their findings at the February meeting of the Service Committee.

MARGARET R. PARKER, A MINISTER OF MERCY

Foreign Board Presents First of a Series of Brief Sketches of Its Workers

Frequently Friends write to the Mission Board Office for information regarding the life and work of our missionaries. With the hope of scattering such information rather widely we have arranged to print in THE AMERICAN FRIEND brief sketches of our workers.



MARGARET R. PARKER

They will not appear every week, but will be printed with a fair degree of frequency. The following sketch is the first in the series. We suggest that pastors and missionary leaders clip these sketches and keep them for future reference. We are not planning to print them in pamphlet form.—B. W. B.

The night is dark. Rain is pouring down as rain has a habit of doing in the tropics. Inside a little pole, mud, and thatch hut perched on a hillside among the broad, green-leafed banana plants, there is excitement, confusion, and agonizing suspense. Several old, wrinkled black women, clad only in loin cloths and cowhide aprons, talk and gesture vigorously. A ring of children sit, some sleepily, and some in questioning bewilderment, with their backs against the wall, while the noise goes on. In the center of the circle on a cowhide mat lies a woman. As the flames of the nearby fire flicker and flare, the onlookers may detect lines of suffering on the drawn face of the woman, and occasionally, a low moan escapes her lips.

She is making that age-old journey made by womanhood the world round into the valley of the shadow of pain and even death itself in the hope that she may bring back from the valley a bit of new life with her.

The hut is vermin-infested, the smoke in the upper part of the room stings the eyes and nostrils. Nothing has been done to cleanse the expectant mother. Her old grandmothers ever and again gather close about her and urge her to sacrifice to the spirits for the safe arrival of her little one. She may die if she refuses and her baby may be born dead or deformed if she does not carry out the ancient customs of her people.

But no, she refuses. She has been at the Mission School. She has learned of Jesus. She has had a smattering of teaching in hygiene, and she has sent word to the doctor and nurse to come to her in her hour of need.

The night is dark and rainy, but not too dark for the ministers of mercy to take to the roads and slippery paths that they may relieve human distress. A part of the way they can go by auto, but soon they leave that behind as they strike off across the hills and valleys toward the little hut among the bananas. The trail is slick and tortuous. The grass along the way showers quantities of rain upon the travelers. In time they reach the end of their trail and stoop to enter the low doorway into the room where the anxious woman awaits their coming.

And who are these kind hearted people who venture forth on a pitch-black night to help a simple, poor, black woman? Why, Dr. A. A. Bond and Margaret R. Parker, to be sure. About the doctor we shall have something to say in the future. This time we tell of the nurse.

Margaret R. Parker, R. N., is the daughter of Ida T. Parker, a Friends minister. When but a small child her father died, leaving the mother and daughter to face life's realities together. With courage and self-denial her mother helped her to secure a good education. After completing the grammar school, she went to Oakwood School and later to Earlham College.

Even before entering college, she gave evidence of a gift in the ministry, and spoke helpfully in Friends meetings for worship. During her college course, she preached frequently and came to know and appreciate the needs of Friends meeting at home, but the foreign field appealed to her as a place for life service; and while in college she signed the Student Volunteer declaration card, purposing, if God should permit, to become a missionary.

The reading of a letter written by the doctor at Kaimosi led her to decide to take a nurse's training. After graduating from college, she entered the Penn-

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The Status Quo of the A. F. S. C.

BY HENRY J. CADBURY

After this week's issue was made up, the following article was received by special delivery. Since it is in a sense official, being written by the Chairman of the A. F. S. C., we have adjusted our make-up to give it space, although we had already partly covered the subject ourselves, as will be found on another page.

—EDITOR.

THE present situation of the American Friends Service Committee seems to call for some comment. A hackneyed expression for it would be a "transition period," but we are said always to be in transition periods though we do not always know it. The Service Committee is now nearly twelve years old. Born out of the emergency of the war, it might seem that a decade after the armistice it had outlived its usefulness. But the need created by the war did not cease, especially in Central Europe, with the signing of peace. And after the war and post-war crises the Society of Friends in America was bequeathed by its wartime experience four distinct tasks which it was felt the Service Committee should undertake. They were:

(1) Providing "seekers" in Europe with accessible centers through which Quakerism could be known.

(2) Providing the young people of the Society of Friends at home opportunities for carrying out in time of peace volunteer work of public welfare as a "moral equivalent" to military service.

(3) Stimulating the peace sentiment of Friends and co-ordinating its expression throughout this continent.

(4) The interpretation to Friends and through Friends of the point of view underlying our peace position by applying it to the kindred conflicts of race, class, etc. In 1924-5, after prolonged consideration, the American Friends Service Committee was reorganized to follow along such lines, and it has for four years been doing so.

RECONSIDERATION OF POLICY

Periodic reconsideration of its policy is a wise proceeding for any organization. So again at the time of its last monthly meeting the A. F. S. C. called a small but representative conference on the whole future program. It was wished that we might discover what degree of concern is felt for the continuance of the Committee and what lines of activity seemed the best to follow in case the need for such a national organization of Friends warrants its continued life. It was not expected that such a conference would reach in a few sessions of free discussion a finished plan of action, and the unexpected did not happen. But it be-

came clear that a substantial group of representative Friends agreed that, if it should prove possible to do so, some such organization, committed neither to the past name or policies or membership of the present A. F. S. C. would be invaluable for the fostering of the growing, national, self-conscious Quaker spirit both in central unification and in local diversification.

We need something more than a skeleton organization for a possible future emergency or a memorial organization of service workers in the past or a mere clearing house for miscellaneous "concerns." Several needs were specifically mentioned, such as the importance of working through existing organizations of Friends, of meeting local needs and of carrying the vitalizing message which underlies our distinctive Quaker service into even the smallest and remotest sections. But it was agreed that there was a well defined and important field of labor, for example in the promotion of peace, which a national association of Friends could cultivate as could not either Yearly Meeting committees within the Society or powerful peace organizations without the Society. It was felt that every effort must be made to secure among Friends everywhere fuller knowledge and understanding of their one united enterprise, to correct misapprehensions of rivalry or overlapping between the A. F. S. C. and other enterprises, and to enlist more general interest, participation and support. A committee is under appointment to work out a careful plan of objective and procedure. They will welcome the suggestions of concerned Friends if sent in writing to the office.

CHANGES IN PERSONNEL

Another important item in the present situation is some changes of personnel. Last spring Rufus M. Jones retired from the active chairmanship, a position he had held since the beginning eleven years before. About the middle of this month Wilbur K. Thomas, after a term of service almost as long, retires as Executive Secretary. It would not be appropriate for me to try to estimate here the service of each of these men to the work. Their ability and leadership are widely recognized. To many, many persons within or without the Society of Friends, both here and abroad, they have embodied the whole ideal of the Service Committee for a full decade. In spite of their continuing interest in its work, their retirement doubtless marks an epoch in its history. Temporary plans for the office are being made.

A new executive secretary will in course of time be appointed, but apart from the question of office staff a good deal of fresh and wider and more youthful representation on the committee and its sub-committees is desired. One of the crying needs of this as of doubtless many other organizations is to secure a group of interested and substantial persons who can contribute both the time and the judgment needed in the direction of the work which the executive staff shall carry out. No one can deny that it requires both wisdom and tact for such a partly representative and partly pioneer organization to inspire the confidence and enthusiasm of all Friends in America.

PRESENT PLANS

For the immediate present the plans under way will continue undisturbed. With English Friends we shall continue the support of our centers in Europe. The various home departments are still doing business. In fact, the total work on hand is rather greater than ever. There are branch offices in New England, in the Eastern Central States and in California. Two important conferences are on the calendar. One is a conference on Christianity and War to be held at Browns Mills, New Jersey, Fourth Month 2nd to 5th. To this, young people both Friends and non-Friends will be invited, especially those engaged in or preparing for religious work. It is desired that on this occasion future ministers and religious leaders should in time of peace be confronted with the challenge of war to Christianity.

The other is the All-American Friends Conference to be held at Oskaloosa, Iowa, probably Ninth Month 3rd to 9th. Great things are hoped from the cementing fellowship of that occasion of which more will be heard hereafter. It is important to emphasize that the A. F. S. C., so far from making any immediate change or extensive reduction, is continuing its present work. Only when new plans are perfected and approved will such adjustments as they require go into effect.

FINANCES

Whether the ideal for a future of increasing fellowship and effectiveness in Quaker service can be idealized depends finally upon financial support. And the scale on which we plan for next year will be guided in part by the response made in the next few months. The fiscal year closes in the spring, and while contributions during the first part of this year compare in many respects favorably with last year, a considerable balance has yet to be raised. This is due in part to the enlarged scope of our present work. For example, the two conferences just referred to, the work of Hugh and Elizabeth Borton in Japan, and some other

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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



RELIGION OR GOD?

BY EDWARD S. DROWN.

Harvard University Press, pp. 26, \$1.00.

The Dudleian Lecture for 1926 delivered in Harvard University by Edward S. Drown, professor in the Episcopal Theological School, Cambridge, Mass., has been made available by the publishers for interested readers. It is a philosophical argument with special interest for students of philosophy who have become familiar with those schools of thought that seek to know reality and explain the source of religion, "the sense of transcendent reality belonging to the moral and spiritual facts of life."

The subject suggested in the bequest of Judge Dudley as understood by the lecturer is "the knowledge of God derived from the use of man's own faculties as related to the knowledge of God derived from revelation." The position of eighteenth century Deists is contrasted with that of Christian apologists of the time, out of which the concern came to differentiate clearly between a general revelation of God as in natural religion and the special revelation in Jesus Christ. Theologians of that day tried to prove the existence of God from facts lying outside the field of religion and largely outside the field of personality. "Out of impersonal facts they sought to prove the existence of a personal God; from facts outside of religion they tried to prove the God of religion." But today the approach is very different, the basis of which is the study of the religions of the world, and the psychology of religious experience. "Religion is a concrete fact of human history, and not a mere generalization from such facts." It is an independent reality known to men "under distinct forms of social and historical experience."

The subjectivistic attitude is considered as held by those who distinctly reduce religion to a state of consciousness to which there corresponds no outward reality, and contrasted with belief in a transcendent reality, an object towards which the religious attitude is directed. The position is taken that "in perception is given the immediate knowledge of a reality," the sense of which "attends our experience of the natural world and of other persons besides ourselves." The reality and its essential meaning are directly given in experience. Difficulty and confusion of thought have arisen from "a sophisticated philosophy which has followed the false path taken by Berkeley, and his successors, who, instead of standing by his fundamental position that the essence of matter is that it is perceived proceeded to consider the per-

ception as only an idea in the mind, and then by means of an inference drawn from that idea to look for outward reality as the cause of that idea." This false path which led to inability to know truly the outward reality "may be avoided by going back to the essential principle of Berkeley, that the essence of matter is that it is perceived, and by applying that same principle to our belief in the existence of other persons than ourselves."

At the heart of religion lies the relation to, the belief in, a transcendent reality. Dependence not on one's self but on something beyond the self is a part of the contents of religion. "The personality of Jesus, with his unclouded consciousness of God and with the way in which he brings that consciousness to bear on the supreme moral values of life, has brought into millions of human hearts the immediate sense of the divine love and power present also in them." No number of negations can refute one positive experience. The appeal is to the experience of faith, a spiritual perception which is the only path to spiritual reality. Reaching the conclusion that "life is full of inrushes of outer reality, experiences of that which we ourselves do not produce," the lecturer presents the pointed questions for the hearer and reader to answer from his own experience: "Are we not in the presence of a world of moral and spiritual values, of moral and spiritual realities, which we have not created, but which come to us as a revelation of the divine? Do the facts of natural religion not force us to a belief in a revealing God?" "Reliance on our own ideals and feelings leaves us a prey to our own weak impulses, but reliance on a love outside of and beyond us gives us a power on which our lives depend with confidence and strength. The former is religion conceived as a self-product of human desires, the latter a religion conceived as the revealing power of a living God."

METHODS OF PRIVATE RELIGIOUS LIVING

BY HENRY M. WIEMAN

The Macmillan Co., pp. 219, \$1.75

This is a study of methods, each of the chapters describing a distinct method which has been "forged in the fires of experimental living." The central theme of the book is worship which is described as "the way we ride the winds that lift the highest." The reader is guided in personal experimental ventures of religious living to "the end of discovering how to achieve an increased measure of human good."

The opening chapter on "Private Wor-

ship" outlines preconditions to worship as earnestness of living, sincerity of belief, and seclusion from distracting stimuli, that the purpose which is "to turn the mind away from lesser things and give the whole attention to the Supreme Being," may be realized. One relaxes and yields to the integrating process making a right adaptation to God. Self-analysis discovers what change must be made in mental attitudes and personal habits, and the worshiper proceeds to "develop in himself the right mental attitude and consequent behavior." Without worship "We cannot make right connections with the integrating work of God." "In worship we are reshaping ourselves in such manner that we, as personalities with all our behavior, can serve as connecting links between disconnected parts and thus enable the integrating process of the world to fulfill itself."

Religion is the greatest generator of surplus energy because it brings about "that physiological adjustment through which energy is released," and brings "peace of mind by removing those mental conflicts which block and divert the vital energies before they can be expended in action." When these two conditions are met, everyone can "achieve a driving purpose by practicing regularly and for a sufficient length of time the method described." The consequent state of body and mind can become a permanent disposition by regular re-exposure which is a kind of worship. "Men can increase the good of life and the good of the world only as they adjust to this integrating behaviour of the universe and cooperate with it." The religious release of energy in worship as need requires, at regular seasons, enables one to attain a "sense of destiny" and become "possessed of a passion." This is more than mere resolution or moral determination. It is the passion that "results from finding one's destiny and surrendering to the clutch of it."

Other helpful chapters as "Meeting a Crisis," "Finding Joy in Life," "Public Worship," "Reconstructing Society," and "Method in Religion" are applications of the principles which govern successful private religious living in the endeavor to adapt oneself to the fact of existence. To live is to integrate, and "life is measured by the degree of organic unity achieved." "As soon as one is ready to accept the facts and commit himself completely to the course they indicate, surrendering himself to the keeping of reality, he can lift his head unafraid, alert and ready to make every possible use of circumstance, unshrinking, however grim reality may appear." The crisis offers the golden opportunity for creativity. It is the call of God to join with Him in the making of a better world. "In order to find God we must survey our experiences widely and deeply, for he can be found nowhere else than in the wide reaches and rich fullness of our experience. Hence to discern him we must

get some perspective of this reach and fullness." There are no other ways of having the great joys of life save by discipline, cultivation and reconstruction of personality, and these can be attained through the high art of worship.

The closing chapter is a study of scientific method in its broader and also its more restricted sense. "Method in religion must not be confused with the method used in studying religion." Even between experience and method, all the great interests of life have distinction and correlation. Three phases of religious method function together as aspects of a total process of religious living to "prepare the individual so that he becomes capable of having the experience of insight . . . to test the intuitions arising in the experience in order to free them of error and formulate them in such a way that they can be safely put into practice . . . to conduct himself in the light of this intuition after it has been thus tested, corrected and practically formulated." Then, if a man knows how to practice his religion as he should, it will provide him with equipment of personality and, if groups of worshipers "master those methods through which their religion will release in them more energy than can be found in other men, more poise and fearlessness, more passion and purposiveness, more sensitivity and insight, more joy and reach of vision, more capacity for acquiring needed skill and preserving health, then they will prevail. The first step must be to master the methods of the mighty meek who have lived religiously." These methods are offered for experimentation with the assurance that at least one man has found them practicable.

INDIANA PEACE CONTESTS

Information concerning Peace Contests in Indiana Yearly Meeting for the current year is being issued by the Yearly Meeting's Peace Committee in a neat folder, giving in detail the rules and conditions governing these contests, copies of which may be secured by addressing Ora Wright, Fairmount, Indiana, Superintendent of Contest Work, who is ready also to supply books of selections for memorizing.

Five years ago this Committee, in cooperation with the Peace Committees of the respective Quarterly Meetings, announced a series of contests in the interest of the peace movement, consisting essentially of local and Quarterly Meeting contests, the winners to be given prizes and be eligible for a final contest at Yearly Meeting time. This plan has been followed each succeeding year with increasing interest. Only students enrolled in High Schools (Junior or Senior) located within the limits of Indiana Yearly Meeting are eligible to enter these contests, and the number of contestants in a local contest, or a Quarterly

Meeting contest, must not be less than three.

A contestant once eligible to represent a given Quarterly Meeting in the Yearly Meeting contest is eligible for any succeeding Yearly Meeting contest so long as he is enrolled as a high school student, or until he has won first place in a Yearly Meeting contest. Cash prizes are offered for those winning first, second and third places in the final contest.

NOTES FROM WILMINGTON

Beverley O. Skinner, President of Wilmington College, addressed the Wilmington Friends Meeting Sunday morning, January 20, on "The Still Small Voice." He is being cordially received in Wilmington, Ohio, and vicinity, and is proving that his administration will be a worthy one.

Harry H. Vannorsdall, Dean of the School of Education of Wilmington College, has recently received from Ohio State University the degree of Doctor of Philosophy. One Sunday evening recently he gave a lecture entitled "The Passing of the Little Red Schoolhouse," and illustrated it with balopticon slides. "The worthiness of the little red schoolhouse, which now has passed almost from existence, having been displaced by the centralized school, in that period in which it functioned as the means of education of America's youth," he said, "is demonstrated now in the truth that in this age of crime and violation of law, the crimes are not being committed by the people who were educated in the little red schoolhouse. The little one-room school did its work in its time and did it well, but its time is now over and the age of centralization is here. Side by side with it was the rural church, which did its work nobly, but which is now deserted because the automobile is taking its people into the larger centers." A girls' trio from the College assisted him in his lecture by reading and singing appropriate old-time poems and melodies.

Dr. Vannorsdall has been appointed a member of the Special Committee on Curriculum of the State Department of Education, the appointment being quite a compliment to his ability as an educator and is also a recognition of the growing importance of Wilmington College, which now stands high in state educational circles.

O. Herschel Folger, pastor of Wilmington Friends Church, attended the Ohio Pastors' Convention held in Columbus, Ohio, January 21-24. He is a member of the Program Committee for that annual gathering. On the Sunday morning following he gave to his congregation "thrills" from the convention. He spoke mostly of the personalities of the great national leaders of all denominations

which thrilled and inspired that audience of 1,000 pastors from all over Ohio.

Violet R. Hawkins, a teacher in Baika Girls' School, Osaka, Japan, who is at her home near here for a visit with her family, has pleased various audiences of Wilmington Friends with inspiring accounts of her interesting experiences, and with her exhibit of curios and Oriental costumes. She addressed the Sunday evening audience at the Wilmington church on January 27, and at other times spoke to the Women's Missionary Society and to various Sunday School groups. Her ability to catch and hold her audience is unusual.

MARGARET R. PARKER, ETC.

(Continued from page 95)

sylvania Hospital in Philadelphia. Her work there was eminently satisfactory and she was offered a permanent position in the Institution. She had dedicated her life to Africa, however, and sailed in 1924.

Her first task on the field was that of acquiring a working knowledge of the language. With patient perseverance she studied the Luragoli dialect day after day until she could talk with the people about her. She began doing hospital work, even before she knew the language, and gave much assistance to the doctor.

At present she assists the doctor in the operating room; teaches classes in hygiene, maternity training, and child feeding; makes frequent trips into the Reserve to aid the sick; and assists in the educational and religious activities at Kaimosi station. The Annual Board Report will keep Friends in touch with Margaret Parker's splendid work.

THE STATUS QUO OF THE A. F. S. C.

(Continued from page 96)

items are this year additions to our regular annual expense. They were undertaken with confidence that Friends would regard them worth while and would meet the extra expense. Whether Friends respond to this need we wait eagerly to see.

It would be a pity if the recent stock-taking were regarded by any in a pessimistic light. It is a mistake to suppose that any of our members generally believe that the united enterprise of Friends should now give way to isolated and local endeavor. The thoughts of past achievement, of which we do not wish to boast, and of future challenge, from which we do not wish to shrink, combine to drive home the need for consecration to our collective task. Perhaps a new era of unsuspected opportunity lies before us in 1929 as it did in 1917.

The kingdom of heaven is nearer because of gentleness in service.

QUAKERDOM · AT · LARGE

John Elwood Bundy, venerable Richmond Friend and artist and nationally known landscapist, is arranging to remove to Texas within the near future.

Three North Carolina Friends served their respective city ministerial associations as president during the past year: Calvin Gregory at Asheboro, Tom A. Sykes at High Point, and Milo S. Hinckle at Greensboro.

Alfred J. Hanson writes us that on January 28, White's Institute, the home and school maintained by Iowa Yearly Meeting, six miles south of Salem, burned to the ground. There was some insurance but the loss is heavy. It has not been decided what the future program will be. The children of the home are being sent about to various places for the present.

Isaac T. and Alida Johnson of Urbana, Ohio, are spending a few months at Del Mar, Southern California. Alida Johnson has been gaining slowly but steadily from the effects of the long confinement due to a broken hip and it is hoped that she will recuperate rapidly in the balmy air and bright sunshine of "The Better Country."

Arnold B. Vaught, pastor of Chicago Monthly Meeting of Friends, will speak every day over radio station WMAQ in Chicago during the week beginning February 18. He will conduct the morning family worship broadcast each morning, except Sunday, at 7:30 by Central department Y. M. C. A. in co-operation with the Chicago Church Federation. Arnold Vaught is a graduate of Earlham College, and has been pastoral secretary of the Chicago Friends Meeting since January 1, 1927.

Clarence H. Alexander, Superintendent of Friends Bible School at Anderson, Indiana, is also President of the Anderson Sunday School Superintendents' Association, and Secretary-Treasurer of Madison County Council of Religious Education. The school is well organized and doing good work under his direction. This enthusiastic, efficient young people's worker, as he continues faithful, giving promise of better things in the future, must cheer the hearts of the members of Anderson meeting.

Abram S. Underhill, of Ossining and New York, informs us that he is just as transient and unavailable for the post of Secretary of State as we indicated in our recent Cabinet story, and to prove it tells

of another long jaunt on which he and his daughter Elizabeth are setting forth this week. This time it is a three thousand mile trip through the Atlas Mountains and Sahara Desert, from which they hope to return in good time to attend New York Yearly Meeting in the new Meetinghouse at Poughkeepsie.

A personal letter from Henry T. Hodgkin at Shanghai says that they are leaving China this month. They had thought of returning to England by way of this country, but having had news of the death of his mother, Mary Anna Hodgkin, on Christmas Day at Darlington, they had decided to go straight home. As already announced, Henry Hodgkin has accepted the offer to become head of the new Friends School of Religious and Social Study, to be located near Philadelphia.

Milo S. Hinckle preached the baccalaureate sermon to the mid-year graduating class of the Spring Street High School of Greensboro, North Carolina, January 27, in the Asheboro Street Friends Meetinghouse. His subject was "Roadside Fingerboards," which in brief were these: (1) Character is forever superior to knowledge. (2) Common honesty is integral in success. (3) Virtue is masculine, too. (4) Conscience is supreme authority. (5) Religion is the pivot of well-balanced life.

"South American Backgrounds" is the title of a series of articles by Edward Thomas of New York City, growing out of his four-thousand-mile trip through South America. The first article appears in the January number of *Latin America*, a monthly magazine published in New York City. That a magazine supported by many of the best South American editors should publish this series of articles, is a remarkable proof of the hunger for the Quaker point of view and an acknowledgment of its appeal to South Americans.

Carolena M. Wood and J. Henry Scattergood and wife have been spending several weeks in Central America on a Friendly concern as informal ambassadors of constructive good will. We are reminded that we recently met a foreign work representative of the National Y. M. C. A. On learning that he was speaking to a Friend, he said that he was in Central Europe after the war and became acquainted with the fine man who was heading up our relief work over there. He thought his name was Goodheart or Greatheart. On being prompted,

he exclaimed, "Oh yes, Scattergood—I knew it was some peculiarly fitting name."

The Friends Sunday School at Denver, Colorado, believes it has a record to hang up and, because they are pleased with the performance, they also feel it might prove of interest to Friends throughout the Five Years Meeting. Claudius Schmitz, a member of the school, has never missed attendance in his class in five years. Over two hundred and sixty attendances without a break is surely a record for such a young boy to make, and they are wondering if any other school can give them an equal. Incidentally, it may be of interest to know that his mother has attended every Sunday in 1928. A movement is on foot to present Claudius Schmitz with a medal as a memento of the achievement.

Eloquent tribute is paid to Sir George Newman of London, England, by Edward Shillito in his "British Table Talk", a regular department of *The Christian Century*. Sir George is quoted in an educational address at a recent conference as saying that "we lose much by not providing medical treatment for young persons between 14 and 16. When boys or girls leave school between those years, they steadily deteriorate in health and, unless they join the Boy Scouts or Girl Guides, they have little help in guidance." The writes adds: "This is a warning which will not go unheeded, as Sir George Newman is our chief authority on public health and no one can estimate the debt that this country owes to him."

"Quakers Face a New Day," is the heading of an editorial in the current issue of *The Congregationalist*, based upon our recent editorial, "The New Occasion." The latter is generously characterized as "at once beautiful in spirit and keen in analysis." After quoting freely from that editorial, *The Congregationalist* says: "This notable utterance is thoroughly in keeping with the high standards of thought, utterance, and conduct which have so long been associated with the best in the Quaker movement. They have stood in the past for great ideals, and from such expressions as the above one would judge that they are moving forward to even greater accomplishments. Because they have laid hold of eternal principles they know the meaning of progress. Because they seek the highest aims of life their horizon is ever widening. Because they are ever reacting to the belief that they must find God and so live that their fellow

men will awaken to the urgency of this fundamental imperative, they have the great assurance that God will find them. We rejoice in the great opportunity which has come to the Friends in our country, and we are deeply thankful for such expressions as that of Mr. Woodward, which shows clearly with what high courage and hopes they intend to meet it." Can we ourselves speak with the confidence and assurance voiced in this interpretation of Friends?

The tentative program for the fourth annual School of Methods of California Yearly Meeting to be held at First Friends Church, Whittier, February 7-13, under the auspices of the Pastors' Association and co-operating Boards, is most inviting. The pastors and their wives will be guests of President Dexter and his wife, the first evening. Each morning the Bible Hour will be in charge of Frank W. Dell, and some of the speakers and discussion leaders will be Edward McGrew, Willard O. Trueblood, Richard Haworth, Louis T. Jones, J. Arthur Woliam, Charles S. White, Thomas Newlin, Alice Louise Brown, Caroline C. Trueblood, Paul P. Younger and Dr. Marcus Skarstedt. Friday and Monday afternoons the General Superintendent and pastors will hold a special conference, and Monday evening a playlet will be given entitled, "The Color Line."

NEWS OF OUR MEETINGS

Under the leadership of the three pastors in Bloomingdale, Indiana—Lyman G. Cosand, Friends; A. W. Roahrig, M. E., and C. C. Griggs, Christian Church—a series of union evangelistic meetings were held for two weeks, closing on the evening of January 27. The fellowship of the pastors and the co-operation of their congregations, were most commendable. While there were only a few accessions to church membership, believers were strengthened and the whole community received an uplift and spiritual refreshment.

The Friends Church at Argonia, Kansas, has had a very successful year under the leadership of Lela E. Gordon. Her messages are forceful, deep and tender to the hearers, and her work has been very effective and much appreciated by the members. A union meeting with the Methodists held in November resulted in much strength to believers and many conversions. The church has also been strengthened by the addition of ten active members, two associate members, seven transferred from associate to active, and five fellowship members. A reception was held for these in the basement of the church, which was well attended. At a recent Sunday evening

service the pastor held a public installation for the new officers of the Christian Endeavor, which was very impressive.

The Farmington, N. Y., W. C. T. U. and L. T. L. celebrated the Ninth Birthday of National Prohibition with a Victory Banquet and Silver Medal Contest in the Friends Church on the evening of January 25. About one hundred were served to a delicious dinner in the church basement, which was appropriately decorated for the occasion. A large birthday cake was cut by the President of the local union and each person present received a portion. Songs and rally cries by the L. T. L. members brought forth responses from the W. C. T. U. ladies. The contestants for the medal were all members of the Farmington Friends Bible School and the winner, Edwin Gardner, was the youngest of all the speakers.

At the different sessions of New London Quarterly Meeting held recently, Richard R. Newby, the general superintendent of Western Yearly Meeting, preached a series of sermons which were clear, forceful and uplifting. He gave the address at the missionary conference on Sunday afternoon, and also preached with power at the three evangelistic meetings which were held at night. Henry Chace, the pastor, in his fine interpretative way, brought messages in song which were greatly appreciated. At the business session on Saturday, it was decided to begin Quarterly Meeting on Saturday morning at 9:30. A recommendation that a meeting, either evangelistic or departmental, be held on Saturday night at Quarterly Meeting time was adopted. A proposition that all congregations of the Quarterly Meeting convene together in a union service on Sunday following Quarterly Meeting was referred to a committee who should interview the various monthly meetings and make a report in three months.

Wednesday night, January 23, was observed as Young People's night, at all the churches engaged in a simultaneous evangelistic campaign in Greenfield, Indiana. At the Friends Church fifty-eight were present at the pitch-in supper and social hour at 6:30, others coming in for the service for worship. The pastor, Charles N. Franklin, brought a very helpful and inspiring message from the theme, "Choosing the Best Things." With the help of the young people two lists were made, one of tangible things, such as cars, clothes, pets, etc., as against the intangible things, love, happiness and Christian character, friendship, all agreeing that if a choice was made it should be of the intangible things that could not be taken away from us. Music was fur-

nished by a group of Junior girls under the direction of Pearl Barrett.

Sand Creek Quarterly Meeting was held at San Creek Friends Church, near Azalia, Indiana, January 19-20, the pastor, John R. Walter, giving an excellent sermon each morning. Sunday afternoon a Peace declamatory contest was held, in which six contestants took part, and a silver medal was awarded the winner, Marshall Bradley, who will represent the Quarterly Meeting in a Gold Medal contest to be held at the next Yearly Meeting. On the afternoon of January 24, M. Marie Cassell of Iowa gave a talk to the children at the Azalia school. That night she addressed the Farm Bureau meeting.

A three weeks' series of meetings at Belleville, Kansas, Friends Church closed on January 27. The messages of Abijah Wooten, the evangelist, were clear, searching and inspiring, emphasis being placed on the office work of the Holy Spirit in conviction, conversion and sanctification. Three were definitely saved who had not been church attenders and there were several who renewed their relationship to Christ and the church. Two new homes are thereby influenced and it is hoped they may be added to the church strength. Curtis Hinshaw of Rose Hill was in charge of the singing and rendered good service. Francis and Ada Jones are the pastors of this meeting.

A series of evangelistic services continuing two weeks was held at Stafford, Kansas, Friends Meeting, where Orestes A. Winslow is pastor. Cora Lamb of Wichita and Zella Hockett of Preston had charge of the meetings and many gave definite testimony of what the Lord had done for them. In spite of sickness, cold weather and bad roads the attendance was good and at least twenty-five persons were definitely helped in Christian experience. The entire church membership was wonderfully blessed and strengthened. The meetings closed on Sunday evening, January 27.

Twenty-one children of the Bible School of Fishertown, Pennsylvania, Monthly Meeting of Friends, were presented with beautiful Bibles for faithful attendance during the past year. A Community Teacher-training Class is being conducted in the Friends Meeting-house each Sunday, with Nellie M. Thomas, the efficient and popular teacher, in charge.

Autocracy is not merely a form of government but a state of mind, and war prepares the public temper for it in a most effective way.—WILLIAM BENNETT MUNRO.

QUARTERLY MEETING AT SUNNYSIDE

San Diego Quarterly Meeting was held at Sunnyside, California, January 11-13. The weather being clear and the air balmy throughout, made it ideal for a very large attendance. Representatives were present from each of the Monthly Meetings and gave reports indicative of prosperity in all of them. At North Holtville the new pastor, John Howard, who came into that field since last Quarterly Meeting, is finding some hopeful conditions and is entering heartily into the work.

On Friday afternoon a large representative body gathered for the Ministry and Oversight Meeting. Frank W. Dell, General Superintendent, spoke on the blood of Jesus Christ cleansing from all sin, and Edgar T. Hole reminded Friends that they may have successful contact with people thus winning them to Jesus Christ and the church when cleansed and active in Christian work.

Under the new arrangement the meeting for worship is held on Friday night. At that meeting John Howard preached an excellent sermon on "It Is Finished," showing how each life has some work to do and should be crowned with the welcome from the Master, "Thou hast finished the work I gave thee to do."

The business of the Quarterly Meeting was transacted Saturday morning, and, as on Friday, all reports indicated prosperity. At the noon hour the Sunnyside Friends delightfully served dinner in their newly completed basement. It proved, as on many other occasions, a very convenient place in which to serve, they being able to seat 60 at one time.

On Saturday afternoon, Dr. Walter F. Dexter spoke on Christian Education to a splendid group of young people and older ones and that night Edgar Hole gave a fine missionary address, using slides representative of the Friends work in Africa. Frank Dell remained for the Sabbath and preached two fine sermons, thus closing a most successful session of San Diego Quarterly Meeting. Many said it was the best and most encouraging of any held in recent years. To the Friends at Sunnyside it has come to be an "annual" affair, looked forward to with some misgivings, and back upon with pleasure and satisfaction at the many blessings received.

MARTHA NEWLIN LINDLEY

For one to approach the cycle of a century in life, is an achievement which commands general respect. Victorious living, however, is not a matter of how long but how well. When the long, long years have been marked by continuous devotion to the best things in life and by sacrificial service for others, respect is

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enveloped in loving appreciation. It was so with the life of Martha N. Lindley, who quietly slipped away at Richmond, Indiana, on the bright Sabbath morning of January 27, 1929, in her ninety-second year.

Martha Newlin Lindley, daughter of Duncan and Eleanor Newlin, was born near Bloomingdale, Indiana, August 12, 1837. In her earlier years she was deprived of school privileges, but, by invincible determination, she succeeded in finishing the common school branches, and later attended the Friends Bloomingdale Academy. She began teaching at twenty years of age and taught for fifteen consecutive years.

When the slaves were freed during the Civil War, thousands were brought within the Union lines and the subject of their education became an important question. Martha Newlin offered her services, along with others, and was engaged in this work of the Freedman's Aid Societies in 1864 and 1865, in Tennessee. She was located in the midst of the conflict and saw much of army life.

On November 14, 1872, Martha Newlin was married to Mahlon Lindley, who died April 21, 1924, after they had lived a happy life together for more than half a century. Their love and hope centered in their son, Harlow Lindley, now of Fremont, Ohio, who until last year served Earlham College as a prominent member of its faculty for some thirty years. Mahlon and Martha Lindley began their married life near Sylvania, Indiana, where they remained on a farm until 1890, when they removed to Bloomingdale. In 1909 they removed to Richmond to be near their son and family, and became charter members of West Richmond Monthly Meeting, to which they gave a devoted interest in the eventime of their life.

Early in life Martha Newlin became interested in the work of the Society of Friends. The church laid its hands upon her for a variety of services and during a long and active career she has served it in many capacities. She served in

the capacity of Clerk for fifty years in various meetings from the local business meeting to the Yearly Meeting and she has been an Elder in the church for nearly fifty years. She was the first woman appointed on the Board of Trustees of Bloomingdale Academy and the first woman appointed as a member of the Representative Meeting (now Permanent Board) of Western Yearly Meeting. She was a delegate to the Friends National Foreign Missionary Society in 1887 and to the Friends Quinquennial Conference in 1897. She joined the Woman's Christian Temperance Union in its infancy and has always stood faithfully by it.

In 1900 she and her husband accepted a call for service as Matron and Superintendent of the Friends Blue Ridge Mission for white mountaineers in Virginia, supported by the Home Mission Board of North Carolina Yearly Meeting. They remained in charge of this work for four years and always looked back on this experience with much satisfaction.

Martha Lindley had a heart of tender sympathy and her wise counsel was sought by many who felt the need of guidance and encouragement. While serious in purpose she had a sense of humor which mellowed and sweetened her character. She had a robust quality of mind that made her independent in her thought. She was an eager and discerning reader and was herself a writer of no mean ability. While firm in her own convictions she was charitable of the opinions of others.

For her there was no sear and yellow leaf, as the years of eventide crept upon her. To the very close of her life her mind was alert and vigorous; her sympathy keen and broad; her devotion deep and unflinching. She kept intelligently abreast of the life about her. She was indeed as a tree planted by the river of life whose leaf never withered.

Funeral services were held at Richmond and also at Bloomingdale, where interment was made.

THOMAS WOOD

In Dorchester, Mass., December 30, 1928, Thomas Wood passed to his reward, in the eighty-first year of his age. Born in New Bedford, the son of Gideon and Ruth S. Wood, he was in a long line of Quaker ancestry.

After preliminary years in the schools of his native city, he graduated from Friends School—now Moses Brown—and spent a few years in Lynn, removing thence to Boston where he established a wholesale coffee, tea and spice business and continued until his retirement from business several years ago.

For about a third of a century he was an Elder of Boston Friends Meeting, and remained an active, interested member until his death. As chairman of New England Yearly Meeting's Evangelistic Committee for more than twenty years, he studied searchingly the conditions of the field from which he obtained a knowledge in detail of every constituent meeting as possessed, perhaps, by no other Friend. Ardently longing to arouse fresh spiritual life in all the members and to awaken a spirit of encouragement, especially among the numerous decadent meetings of rural New England, he was instrumental in bringing many Christian workers into the Yearly Meeting. Mature ministers came to reside permanently or to study in the universities, and college students spent summer vacations in temporarily assisting small meetings in remote communities. From each of these classes have come several of the most devoted of the workers, and under his leadership have rendered the most fruitful service, which has been the strongest denominational factor against decadence and loss of membership.

While loving supremely his own church, he loved inclusively the larger interests of men. He verified the statement: "A sure test of having seen God is that one is driven back to humanity and takes the world on his heart." He was deeply concerned over the welfare of the American Indians, the Negroes and other races, in both home and foreign missions, the cause of peace and the various reforms tending toward the Christianization of civilization and the raising of all men to a loftier plane of living. Nor was his influence, counsel and wise assistance confined to his own denomination. He was a charter member and at one time president of the New England Evangelical Association composed of men from all evangelical churches, which organization has done a great Christian service not only in the cities but particularly in the country districts of the six States in the Union.

The loss that has come to New England Friends through his removal is inestimable. He was a member of the Yearly Meeting's Permanent Board, of its Moses Brown and Lincoln School Committee, and of several other com-

mittees, and from the greatest to the least of these, he served each with zeal and diligent faithfulness. But the most attractive feature of his career was his home life. His first wife and mother of his four daughters was Gulielma Coffin of Nantucket Island to whom he was married according to Friends ceremony in the city of New Bedford. With her he lived in sweet and congenial fellowship until about 1900. His second wife was Georgia Birdsall of New York, a beloved companion and sympathetic helpmeet in temporal and spiritual affairs, who was a charming dispenser, in his large Dorchester residence, of the old-fashioned generous hospitality prevalent in many of New England Friends cultured homes. Their home seemed always open to ministers in travel and to missionaries en route through the port of Boston to or from their fields of labor. Frequently committees met there to transact the business of the church and to enjoy over night the sociability and entertainment extended so delightfully to them. Most sacred of all now seems the care for young persons, perhaps in need or temporarily out of employment, who were received into this really Christian home as welcome guests and permitted to share a hospitality of rare insight and love and of richly rewarding character.

Friends from all parts of the Yearly Meeting gathered for the funeral at the home of his daughter in South Boston, January 3, 1929. Especially fitting was the testimony to his Christian character and work by Mr. Russell, an associate for more than thirty years in the New England Evangelical Association. While living a life of great usefulness, he was a quiet, unassuming man, attributing all praise to his Master. His faith was not neutral but virile, and he died as he had lived, a trusting Christian. "Behind, a long and beautiful life: before, the service of the sanctuary."

His wife preceded him in death about eighteen months, and one daughter several years before. Three daughters, their husbands and children survive him.

DINAH T. HENDERSON

Dinah T. Henderson, who has been a member of Hopewell Monthly Meeting for 59 years, widow of the late John Henderson, "Aunt Dinah," as she was lovingly called by many, quietly passed from this life, January 2, 1929, at the old Henderson homestead at Quaker, Vermilion County, Indiana, where she had lived for nearly sixty years. Had she tarried five more days she would have been 92 years of age. She was the oldest of nine children born to George and Mary Towell, members of Rush Creek Monthly Meeting, all the family having preceded her in death except Miriam T. Lindley of Bloomingdale, Indiana, Wilson H. Towell of Iowa, and Charles A. Towell of Chase, Nebraska.

Some years of her life were spent in teaching in the public schools, and after the war she was engaged in teaching the Colored children in the South.

In 1870 she was united in marriage to John Henderson, and to them was born a son, who died in infancy. For almost fifty years they shared together the joys and sorrows of wedded life; one in spirit as to earnest, practical, Christianity. Her husband was called to his reward July 16, 1920.

On January 19, 1926, "Aunt Dinah" fell and suffered a broken hip; since that time she has been confined to her bed and chair. Kind and loving hands have ministered to her every need during these three years of confinement.

Throughout her life she has held places of responsibility and trust in the church, and given freely of her time and means for its various departments, especially Foreign Missions, and maintained unto the end her keen mentality and great interest in the church and events of the day. It can truly be said of her in the language of Paul, "She has fought a good fight, she has finished her course, she has kept the faith; Henceforth there is laid up for her a crown of righteousness."

The homestead consisting of 240 acres of land goes to the Biblical Department of Vermilion Academy. The proceeds of all personal property is bequeathed to the American Friends Board of Missions.

JAMES P. COPE

Dr. James P. Cope passed away at his home, 3511 West Forty-fifth Avenue, Denver, Colorado, January 13, 1929, at the age of 80 years and 4 months.

He was born September 6, 1848, in Columbiana County, Ohio. His parents, Evan and Harriet Townsend Cope, with their five children, came to Indiana when he was three years old and settled near Butlerville. The last of his family, he began his education in the common schools of that county and then entered Indiana University.

His medical education began in Cleveland Medical College and was continued in Cincinnati Medical College, where he received his first diploma. Wishing to receive more advanced work, he entered Bellevue, New York, where he received a second diploma as a physician and surgeon.

Being a great Bible student he was privileged to teach adult Bible classes in the Sunday Schools for many years, and was on the honor roll of the *Sunday School Times*, having been a subscriber for more than 50 consecutive years.

He leaves a wife, Alida Trueblood Cope, after forty-six years of wedded life, and three daughters: Mira Bond, Friends Missionary, Kisumu, Kenya Colony, East Africa; Ava Maris, 4128 Grove Street, Denver Colorado; and Lilian Cope, at home. Also the sons-in-law, Dr. A. A. Bond and Robert W. Maris, together with four grandchildren, Dorothy Marie and James Willis Bond, Donald and Norman Maris.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

We are glad to "report progress" from the subscription department. Are we securing some live agents to represent THE AMERICAN FRIEND? Look below for the answer. One thing that impresses us is that we are getting some of our best results from our smaller meetings. This for the encouragement of agents who feel that their field is restricted. It is a matter of enthusiastic salesmanship rather than the size of the meeting.

See what the Women's Union of the University Meeting of Wichita is doing! It is making a fine showing in its subscription campaign, especially so since Wichita is already one of our banner meetings with an unusually large subscription list.

Meet Some More of Our Active Agents

Here are the agents and friends who have for the first time, sent in new subscriptions since the issue of THE AMERICAN FRIEND of January 10, 1929:

Women's Union, Wichita, Kansas.....	9
Anna Jane Maris, Paoli, Indiana.....	7
Mrs. Orlando Addison, Greenfield, Indiana	5
Guy Solt, Central City, Nebraska.....	5
Mrs. Harry Roberts, Allen, Nebraska. 5	
Mrs. Bert Thornburg, Union City, Indiana	4
Helen Alice Hill, Bloomington, Ind... 3	
Eleanor A. Cox, Anderson, Indiana... 2	
Charles Teague, Dover, New Hampshire	2
Dr. Michener, Wichita, Kansas.....	2
Etta R. Fisher, Berkeley, California... 2	
Mrs. F. R. Bentley, Glens Falls, N. Y.. 2	
Abm. S. Underhill, Ossining, N. Y.....	2
H. R. York, Seattle, Washington.....	1
Mary E. White, Guilford College, N. C. 1	
Benjamin Anderson, Plainfield, Ind....	1
Ida L. Robinson, South Glens Falls, New York	1
Esther Vore Krumm, West Branch, New York	1
Mrs. Frank Lundy, New Burlington, Ohio	1

Names of agents who have sent in additional subscriptions since Jan. 10, are:
Ada Brown, Russiaville, Indiana..... 1
Ruth W. Mendenhall, Greensboro, N.C. 2
Mary H. Lewis, Pasadena, California.. 4
Martilia Cox, Long Beach, California.. 5

For Fifty-one Years!

We received the renewal of a subscription the other day from a subscriber, in

whose home THE AMERICAN FRIEND, with its lineal predecessors, has been taken continuously for a half century and a year. It is a household necessity.

Although hundreds of miles from Richmond, that modest home is known to us through the influences that have radiated from it. From that home, children have gone forth into the ministry, into Service Committee work, into Christian Education, into active participation in the church life of their community and into Christian homes of their own.

Is it a mere coincidence? Is there any doubt that for fifty-one years the church paper has made its contribution to this noble achievement?

Your church paper helps create a wholesome Christian atmosphere—it stimulates a lively interest in things most worth while. Secular papers and magazines are making their impact upon your family circle day after day, week after week and month after month. Who can afford not to have the church paper on their family reading table?

How Do You Like Our New Face?

Now don't say that you hadn't noticed it! No, we are not speaking personally—we refer to the new type face of THE AMERICAN FRIEND introduced in this issue. For some time we have felt the need of a new dress for the paper, to change our terminology slightly. We have desired a body type somewhat bolder and clearer in outline, and therefore more restful to the eye. Our printers have united with our concern, and through their cooperation we now appear in brand new clothes. Observing readers will find a few remainders of the old order in this issue, representing matter that had already been set in the old type and which constituted our "left over." We trust you like our new appearance.

That Quaker Cabinet Still

Since Friends have shown so keen an interest in our Cabinet-making enterprise, and in the reactions to it, we give a few more echoes of the many we have heard. Those not interested may "turn over" and read the vital statistics.

Aside from the regular issue, special copies of the Cabinet Edition have been ordered and mailed pretty generally over

this country and also to Central America, England, Holland, Switzerland, Palestine and perhaps to other countries—we happened to catch these. When we were in Philadelphia the other day attending conferences, so many staid Friends referred approvingly to our Cabinet that we felt almost like old Warwick, the king-maker. Charles F. Jenkins said he took the article down to Atlantic City and read it to the Ozone Club. We guess that was giving it the air!

Passmore Elkinton admits that his hat is a little tighter since the Cabinet announcement. Why not? Shouldn't there be a normal expansion of the *Interior* department?

Though quite abashed, Alice Heald Mendenhall rallied modestly to the Labor portfolio appointment. We shall not repeat the ejaculation it surprised from her husband. He wants to know where we got our political vocabulary—certainly not at Friends Boarding School, he says. Well, we were born in Indiana and grew up in Oregon. What more need be said?

"Who can tell what 'screams' may come when the Editor has shuffled off the solemn mood," writes Abram S. Underhill. "With the idea that something might happen at any time, I am enclosing check for subscriptions to a couple of Friends with a lively sense of humor." Now see what's expected of us. Boy, page Will Rogers, please.

William L. Pearson appreciates the compliment but thanks us for letting him out of the War Department job. "It wud have spoilt all my fun prodding reactionary Senators and peppering militaristic Congressmen," he writes. There is one thing—Dr. Pearson would at least have *simplified* the War Department.

We have been somewhat embarrassed by approaches made by Friends who have gently nominated themselves for other places in the new Administration, now that the Cabinet positions are filled. Some of these we approve promptly. A young Friend who "graces" the English Department of the Commerce High School of Cleveland and who has served as page of Western Yearly Meeting, modestly suggests that she might qualify for page in the U. S. Senate. That would certainly be turning over a new

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leaf for that august body. We would make her the whole chapter.

Our long-time friend of the Haverford College History Department, who won his early spurs riding King Alcohol to the death, would consider the job of chief Prohibition enforcement officer. He pricked up his ears when the Senate began talking of adding something between twenty-four and two hundred and seventy million dollars to the enforcement budget! This doubtless appealed to him as a far cry from having to pass the hat after making a fervid speech against the demon rum.

HAVING ACHIEVED IN LIFE

The Apostle Paul was one whose mission in life was not of his own choosing, rather it had been entrusted to him. He refers to his life-work as "the ministry which I have received from the Lord Jesus." Here was a God-conquered man, and yet not one that was beaten down and crushed to earth, but a God-inspired man. As he looked back over his life he seemed to see that from its very inception God had wanted him, for he says, "It was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, that I might preach him among the Gentiles." He heads his letters, "Paul, called to be an apostle, separated unto the gospel of God." He tells the Corinthians, "We are ambassadors therefore on behalf of Christ." His consciousness of a divine commission finds utterance repeatedly in his epistles. The men of mark in the world have been men of purpose. Those who have achieved in life have been men who have had a unifying center for their interests and a definite goal for their ambition.

C. L. MOORE.

MARRIAGES

HARDIN-DAVIS—At their newly furnished home, south of Greenfield, Indiana, January 27, 1929, Laura, daughter of Aubrey and Melva Davis, of Greenfield, and Herschel Hardin, a prominent young farmer of Hancock County. Charles N. Franklin, minister.

DEATHS

ANDERSON—At his home in Bloomington, Indiana, January 12, 1929, after a few days illness from pneumonia, Louis P. Anderson, aged 63 years. A loyal member of Friends, he will be greatly missed. His wife, Lucinda Carter Anderson, their son, Raymond, of Detroit, Michigan, and three grandchildren survive him.

HARE—At her home, Holland, Virginia, November 17, 1928, Anna Bertha, daughter of Joseph J. and E. Virginia Harris Hare, aged 52 years. A birthright Friend, she always was deeply interested in her home meeting and her hospitality toward

visiting Friends and others was her special gift. She was devoted in the care of her parents, who were invalids for several years prior to their death.

SHEARMAN—At Poughkeepsie, N. Y., January 13, 1929, John Delano Shearman, after a lingering illness, aged 85 years. A man of strong and undeviating faith in the complete efficacy of the divine sacrifice for the believer and a lifelong and consistent member of the Society of Friends. He was prominent in the activities of Friends until he was overtaken by the infirmities of age. He was an untiring worker in missions and prisons in many cities and his life for over fifty years was largely devoted to pointing souls to our Savior. Interment was in Poughkeepsie Rural Cemetery, following a most beautiful and impressive service in the Friends Meetinghouse at which Wilbur W. Kamp officiated, delivering an inspired address from 2 Tim. 1:12. Like Enoch of old, he "walked with God: and he was not; for God took him." Philadelphia and London Friends kindly copy.

MAXWELL—At her home in Indianola, Iowa, January 18, 1929, Elizabeth Hinshaw Maxwell, in her ninetieth year. Born near Monrovia, Indiana, the daughter of Benjamin and Nancy Hinshaw, she was married to Isaac Maxwell in 1860, and to them eight children were born, four of whom survive their parents. With her parents she went to Iowa in 1853 and settled on a farm which is now a part of Indianola. A member of Friends she attended meeting as long as strength permitted. Of her father's family, one sister remains, Ruth H. Spray of Detroit, Michigan. Services were conducted at the family home by Maude Carter Smock and E. M. Holmes. Interment at Indianola cemetery.

MCTAGGART—At the home of her son-in-law, Rev. James Anthony, Exeter, Ontario, January 25, 1929, Caroline Richardson, wife of the late Prof. Alpheus McTaggart, who was formerly a member of the Earlham College faculty, in her seventy-eighth year. Interment at Thornbury, Ontario. She is survived by one son, James McTaggart of Pittsburgh, Pennsylvania, and two daughters, Mrs. James Anthony of Exeter, and Mrs. Elwood S. Moore of Toronto, Ontario.

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MILLIS—At his home, Guilford College, North Carolina, December 16, 1928, Adrian T. Millis, a faithful member of New Garden Monthly Meeting. He was active in the work of the meeting and Bible School until failing health prevented his attendance during the last few weeks of his life. Born in Guilford County, in 1848, and reared in a Methodist home, he became a Friend by conviction. He is survived by one daughter, Ida E. Millis.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4083.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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